لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

November 1963

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EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers, not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his second Khalifa.

He particularly undertook a vast programme of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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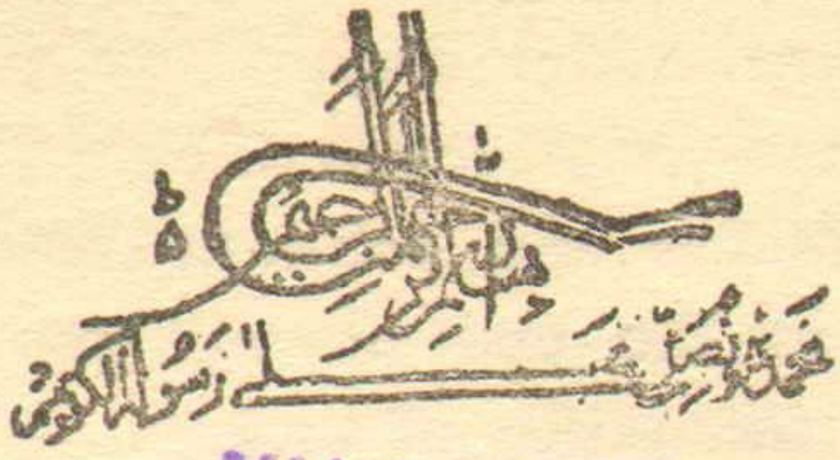

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THE REVIEW OF RELIGIONS

RABWAH, WEST PAKISTAN

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A Verse from the Holy Quran———

و جزاء سيئة سيئة مثلها فمن عفا و اصلح فاجره
على الله انه لا يحب الظالمين .

"And the recompense of an injury is an injury the like thereof; but whoso forgives and thereby brings about an improvement, his reward is with Allah, surely He loves not the wrongdoers".

To unpractical idealists and utopians the teaching of turning the left cheek when the right is slapped may appeal as the ideal standard for human behaviour. But for practical purposes it is impossible to follow this principle. The very nature of a man revolts against it. Similarly the Jewish doctrine of an eye for an eye and a tooth for a tooth is also impossible to act upon under all circumstances.

Human nature is such that sometimes man forgets the gravest wrong done to him and forgives the wrongdoer, but on other occasions he flares up at a mere trifle. Any ideology that teaches unconditional forgiveness and non-resistance to evil and

aggression on every occasion and that deprives the injured party from the basic right of redress and recompense is against human nature and is thus impracticable. Again the principle of unconditional forgiveness and non-resistance to offence shall urge the culprit to go on offending others and continue making trouble for his fellow beings. Thus in the end he will prove a menace and a threat to the peace and tranquility of society.

In the same way any teachings which make a man carry the spirit of revenge to the extreme and which insist on punishing the offender in all circumstances, regardless of consequences, will do more harm than good to human society. Because, a man brought up in a society where this principle is followed will develop vindictive tendencies and shall not be able to forget any injury done to him and to pardon the offender. He shall harbour the feelings of hatred and dislike for the whole of his life. These feelings of dislike and the desire for vengeance shall not only make life miserable for him but also for others and shall shake the very foundations of society. Excess of mildness and of vengeance leads to dangerous and harmful consequences and is fatal for peace. It is equally harmful to the individual's material and spiritual well-being.

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It is because of these grave considerations that Islam lays down the principle which offers the most wholesome and practical guidance to man in his life as a social being.

According to Islam the real object of punishment is the moral reformation of the culprit and the general improvement in the moral conditions and social standards of society. Accordingly, if, in a certain case, forgiveness is likely to do some moral good the guilty should be readily forgiven. He should be punished, if punishment is calculated to do more good to him and to society in general. It should not, however, be forgotten that punishment should be commensurate with the offence.

The Quran enjoins us to consider and weigh the matter and see what course is likely to lead to real good. If it is thought that pardon shall reform a criminal, we should pardon him and if punishment is indicated, we should not flinch from punishing him.

Thus the real object of the penal laws of Islam is the moral reformation of the individual as well as of society. They also keep in check the destructive tendencies of man. They regulate human behaviour in order to improve and better the conditions of the society in which we live and to make our life a veritable 'heaven on earth'.

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Punishment and pardon, then, are a mean to an end—the reform and good of man—as an individual and as the part of a social whole. Not that our actions—even when they are unimportant and minor in visible status— lack ultimate value. All actions from our own personal individual point of veiw are ends in themselves and possess an intrinsic quality of their own. But in relations to others, they are means to an end—namely—the good of the individuals and the society in which they live. It is to promote and enhance this good that Islam recommends punishment when punishment is necessary and urges us to pardon when pardon will help.

—: o :—

Why Prophets ?

From a Speech by the Promised Messiah

(Rendered into English by Prof. Ch. Muhammad Ali M.A.)

God raises prophets with a view to creating the kind of faith in Him which confers on man the power to perform the right actions and transforms him into something which burns sinfulness. Right actions can never issue forth without true faith in God and a direct experience of His Being. An action can be called right only when it is based on correct apprehension and consummate knowledge of Divine attributes. Some people ostensibly perform right actions or do good and charitable deeds, which are the result of mere habit and custom. Such deeds are not born of that apprehension of God which results from an absolute faith in Him. Since these supposed virtues and right actions are the result of habit and custom and not of apprehension of God and of communion with Him, God, therefore, sends His prophets who introduce the world to the realities of faith in God and belief in Him. It is this faith which is the source of all good. Hence the real reason of the coming of prophets is that, they bring home to man the ultimate purpose of his life—namely—an absolute submission to Divine will, and help him to attain to a faith which enables man to realize and experience God personally.

Prophets come only occasionally and they come at their appointed time. Therefore, to rid man of mere habit and custom and to bless him with true faith and devotion, God lays down the following principle :

كونوا مع الصادقين

"Be thou with the virtuous"

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Verily it is true. And one should never forget the truth that whoever obeys the prophet, obeys God. One can break the bonds of habit and custom only by a long and close association with the virtuous and by following their example. A very great truth is cotained in the verse :

فاما ما ينفع الناس فيمكث فى الارض

"The person whose life is beneficial to the world is allowed to live longer".

The objection that the Holy Prophet, peace and blessings of Allah be on him, was short lived is not correct and relevant. Because the Holy Prophet, peace and blessings of Allah be on him, fully attained the highest ideal and purpose of creation. He came at a time when the world needed a reformer. He left when he had successfully completed his assignment as a prophet. No other prophet was addressed in the words :

اليوم اكملت لكم دينكم واتممت عليكم نعمتى

"This day have I perfected your religion for you and completed My favour upon you." (5 : 4)

And no one else saw with his own eyes the triumph of his mission as did the Holy Prophet, peace be on him, a triumph which was foretold in the Quranic verse :

اذا جاء نصرالله و الفتح

"When the help of Allah comes and the victory." (110 : 2)

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It is wrong to say that he was short lived, for, he died after fully and successfully completing his mission. Moreover, the benefits of his prophethood are perenniel and are meant for all ages. That is why he is so aptly called the living Prophet. Verily he has attained to a life which is real. He has achieved everything which a long life can possibly yield. He, therefore, is more than alive and will always live in keeping with the verse :

فاما ما ينفع الناس فيمكث فى الارض

—: o :—

The Unparalleled Greatness of the Prophet of Islam

Dr. M. NASIM, LONDON

At the time of the birth of Prophet Muhammad in August 570 A.D., it is no exaggeration to say that the then known world was enveloped in moral and spiritual darkness.

Sir William Muir says :

> "The prospects of Arabia before the rise of Muhammad were as unfavourable to religious reform as they were to political union or national regeneration. The foundation of Arab faith was a deep rooted idolarty, which for centuries had stood proof, with no palpable system of decay, against every attempt at evangelisation from Egypt and Syria."[1]

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At this time the Egyptian, Babylonian and Greek civilisations had become a vision of the past. Europe was still pagan, devoted to the worship of Nordic, Teuton and a number of other gods. In South Asia the glory of Brahmanism and Buddhism had passed away. The teachings of Confucus and of Buddha had lost its hold on Chinese peoples.

The social and political condition of the nations under Christianity was very deplorable. The Rt. Hon'ble Syed Amir Ali says :

> "In the streets of Alexandria, before the eyes of the civilised world, the noblest woman of antiquity was slaughtered with nameless horrors by a Christian who bears the title of saint in the annals of Christendom, and who, in modern times, has found an apologist. Th eloquent pages of Draper furnish a vivid account of the atrocious crime which will always remain one of the greatest blots on Christianity. A beautiful, wise, and virtuous

woman, whose lecture-room was full to overflowing with the wealth and fashion of Alexandria, was attacked as she was coming out of her academy by a mob of the zealous professors of Christianity. Amidst the fearful yelling of these defenders of the faith she was dragged from her chariot, and in the public street stripped naked. Paralysed with fear, she was haled into an adjoining church, and there killed by the club of a "saint". The poor naked corpse was outraged and then dismembered ; but the diabolical crime was not completed until they had scraped the flesh from the bones with oyster shells and cast the remnants into the fire. Christendom honoured with canonisation the fiend who instigated this terrible and revolting atrocity, and the blood of martyred Hypatia was avenged only by the sword of Amr(u)!"[2]

The conditions in the Byzantian empire were no less revolting. To quote from the same author :

"Whilst the Prophet of Islam was yet an infant, one of the most virtuous emperors who ever ascended the throne of Byzantium was massacred, with his children and wife, with fearful tortures at the instance of a Christain monarch. The emperor was dragged from his sanctuary, and his five sons were successively murdered before his eyes ; and this tragic scene closed with the execution of the emperor himself. The empress and her daughters were subjected to nameless cruelties and then beheaded on the very ground which had been stained with the blood of the poor Emperor Maurice. The ruthless treatment meted out to the friends, companions and partisans of the imperial victim, serves as an index to the morality of the Byzantine Christians. Their eyes were pierced, their tongues were torn from the root, their hands and feet were amputated ; some expired under the lash, others in the flames, others

> again were transfixed with arrows. "A simple, speedy death," says Gibbon, "was a mercy which they could rarely obtain."[3]

In Europe the condition of the people was miserable. Slavery was rampant and the condition of the slaves, who formed the bulk of the population, was very miserable. They were treated with cruelty. The invasion of the barbarians which followed towards the end of the Roman Empire brought in its wake desolation. They ravaged, massacred and reduced into slavery women, children, and the clergy.

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Until the seventh century, when Muslim conquest drew asunder the veil, central Arabia was an unknown land. But the trade routes between the east and the west in fact passed through the Peninsula. In those days the sea was dreaded, and commerce was confined almost exclusively to the land. It was only the outskirts of the Peninsula which came into even casual contact with the civilised world. The rest of Arabia was absolutely unknown ; and excepting through the medium of countrymen engaged in merchandise, settled in Syria, the Arabs themselves had but little knowledge of anything beyond their own desert.

Describing the conditions prevailing before the advent of the Prophet of Islam, Sir William Muir says :

> "The first peculiarity, then, which attracted our attention is the sub-division of the Arabs into innumerable bodies, governed by the same code of honour and morals, exhibiting the same manners, speaking for the most part the same language, but each independent of the others ; and even where united by blood or by interest, ever ready on some insignificant cause to separate and give way to an implacable hostility. Thus at the era of Islam the retrospect of Arabian history exhibits as in the kaleidoscope, an ever-varying state of combination and repulsion, such as had hitherto rendered abortive any attempt at a general union. The freedom of Arabia from foreign conquest was owing not so much to the difficulties of its parched and pathless wilds, as

> of endless array of isolated clans, and the absence of any head or chief power which might be made the object of subjugation."[4]

The Arabs, and especially the Meccans, were passionately addicted to drinking, gambling, and music, dancing and singing, as in other Eastern countries were practised by a class of women who were called kiyan, and whose immorality was so well known. And yet they were held in high esteem. They used to give receptions, which were attended by the leading men of the time. The town Arab was so much addicted to gambling that he would frequently, like the Germans of Tacitus, stake away his own liberty. It was on account of these evils, and the immoralities associated with their practice, that the Prophet prohibited gambling, dancing and drinking of wine.

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As among the Hidus, polygamy was practised to an unlimited extent. A widow (other than the mother) was considered an integral part of her deceased husband's patrimony, and passed into the use of the son; and the inhuman practice of burying female children was widespread.

The Jews, chased successively from their native homes by the Assyrians, the Greeks, and the Romans, had found among Arabs safety and protection. But they brought with their religion the bitter spirit of strife as well. The Nestorians and the Jacobite Christians had also founded colonies in Arabia. The deadly rivalry between these two creeds to dominate Arabia caused sanguinary wars in the most fertile provinces.

Mecca, the chief city of Arabia, was from the earliest times the centre, not only of the religious associations of the Arabs, but also of their commercial enterprise. At the time of the Prophet of Islam , there were ranged, 360 idols one for each day, round the great god Hobal, carved of red agate, the two gazelles of gold and silver, and the image of Abraham and of his son.

> "In fine," says Muir, "viewed in a religious aspect, the surface of Arabia had now and then gently rippled by the feeble effort of Christianity ; the sterner influences of Judaism

had been occasionally visible in a deeper and more troubled current ; but the tide of indigenous idolatory and Ishmaelite superstition, setting strongly from every quarter towards the Kaba, gave ample evidence that the faith and worship of Mecca held Arab mind in a rigorous and undisputed thraldom."[5]

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A reference to this condition is made in the following verses of the Holy Quran :

> "Corruption has appeared in the land and the sea on account of what the hands of men have wrought." (30 : 42)
>
> "Know that Allah gives life to the earth after its death." (56 : 17)

The condition of the world at the time of the advent of Prophet Muhammad demanded a universal message. It was in the fullness of time that the Prophet came with a Divine message for the reformation of mankind. The Divine call came to him in his retreat in Hira, the cave to which he used to go for prayer and meditation. It was in the following words,

> "Recite in the name of thy Lord Who created. He created man from a clot. Recite ! Thy Lord is the Most Beneficient, Who taught man by the pen, taught him what he knew not." (96 : 2-6)

The significance of this message is explained by Sir Muhammad Zafrullah Khan, thus :

> "The call was Muhammad's first experience of verbal revelation. A tremendous concept is conveyed by the verses revealed to him on this occasion. Muhammad is warned that God has chosen him as the instrument for conveying His message to mankind. The Arabic word " Iqra " connotes both recitation and conveying by mouth. This message is to be conveyed to mankind in the

name of God Who is the creator of the universe. Attention is drawn to the insignificant origin of man, but the comforting assurance follows that man's progress and development are under the fostering care of the Most Beneficient, that God's beneficence has decreed that many and varied avenues of knowledge shall be thrown open to man, and that all the increase and accession of knowledge shall be promoted through writing. One should remember in this connection that the Prophet himself was not able to read or write and that proficiency in reading and writing was the privilege of only a few at that time in Arabia."[6]

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In this very first message emphasis is laid on the development of intelligence of man, and there is no better way of developing it except through reading, writing and learning things hitherto unknown. It was only by this process that man can work out his greatness and reach his goal. He should learn the extent of his progress and the way to reach it. Most of the other creeds and ancient philosophies emphasised the evil side of human nature. The Church in the West made sin an inseparable part of human nature, the teacher of Zoroastrianism made man a plaything in the hands of the Evil Spirit. Buddha saw so much evil in human nature that he saw no chance of salvation in one birth. The old Hindu sages thought world to be a place of evil and so they thought that salvation could only be obtained by leaving it and retiri ng to jungles. But the teachings of the Holy Quran are quite different. It says :

"We created man, of goodliest fibre, and made him the lowest of the low, but those who believe and do good deeds, for them is the reward intact."

Here the man is described as a microcosm, possessing in himself all that the other units in the universe have separately. He has unlimited capacity for progress, both for good or evil. In both these spheres he can attain the maximum limit.

The Prophet has condemned sectionalim and the hostile

attitude of the various religions towards one another. The Holy Quran says :

> "Say ! We believe in Allah and that which has been revealed to us ; and that which was revealed to Abraham and Ishmail, Isaac, Jacob and the tribes, and that which was given to Moses and Jesus and that which was given to the Prophet from the Lord ; We do not make any distinction between any of them, and to Him do we submit" (11 : 136)

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The Prophet made faith in God and kindness towards fellow-beings the essence of religion. It is laid down in the Holy Quran:

> "It is not righteousness that you turn your faces towards the East and the West, but righteousness is this, that one should believe in Allah and the last day and the angels, and the book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for the (emancipation of) the captives, and keep up prayer and pay *Zakat* ; and the performance of their promise, when they make a promise, and the patient in distress and affliction and in time of conflict—these are they who are true (to themselves), and these are they who guard against evil". (11 : 177)

There is one very distinctive characteristic of the Prophet of Islam and which is that he was not affected by the ups and downs in his life.

> "His military triumphs", says Washinton Irving, "awakened no pride or vain glory, as they would have done had they been effected for selfish purposes. In the time of his greatest power he maintained the same simplicity of manner and appearance as in the days of his adversity."

So far from affecting regal state, he was displeased if

on entering a room, any unusul testimonial of respect were shown to him. If he aimed at universal dominion it was the dominion of the faith ; as to the temporal rule which grew up in his hands, he used it without ostentation as he took no step to perpetuate it in his family. Thus he was a guide par excellence. He never claimed to possess any supernatural powers. He is commanded to say in the Holy Quran that he does not possess knowledge of the unseen, save only that much which God reveals to him. (2 : 256)

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Again and again he stressed the fact that he was a man like the rest. This was to save any misunderstanding arising from the fact that people finding that he enjoyed security in the midst of dangers, the success that he achieved even after persecution and at times after defeat, and the ultimate triumph of his cause, some might be tempted to ascribe this to some supernatural powers or superhuman status. The Holy Quran says,

> "Say ! I am but a man like yourselves. I have received revelation that your God is only one God. So let him who hopes to meet his Lord act righteously, and let him join no one in worship of his Lord." (18 : 111)

It was essential to emphasize this in view of what happened in the case of some of the prophets who had preceded him and who were exalted as gods by their followers, and also for the simple reason that only a man can be an ideal for a man. An angel or god cannot be an example for the guidance of the humanity. Human begins can follow one who is like us, whose power, whether mind or body, are no greater or no less than can be found in us. Nothing can act as an incentive to us to follow a teacher than our belief that his nature and capacities are similar to us.

The Holy Quran says :

> "And nothing prevented people from believing when the guidance came to them except that they said : 'What ! Has Allah raised up a mortal to be an apostle.'?

> "Say ! 'Had there been in the earth, Angels walking alone as settlers, we would certainly have sent down to them from the heaven an angel as apostle." (17 : 94, 95)

As the leader and the head of the State at Medina the Prophet was often called upon to decide cases. But he warned that he was deciding a case on the evidence laid before him and it was quite possible that one party to a dispute might succeed by plausible arguments that right was on his side and obtain judgement in his favour, when in fact the opposite party was right. He warned the successful party that it was answerable to God. The mere fact that it had obtained judgment from him would be no defence before God.

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The human character of the Prophet is thus described by Dr. Weil in his biography of the Prophet. He says :

> "Muhammad set a shining example to his people. His character was pure and stainless. His dress, his food, they were characterised by a rare simplicity. So unpretentious was he that he would receive from his companions no special mark of reverence, nor would he accept any service from his slave which he could do himself. Often and often was he seen in the market purchasing provisions; often and often was he seen mending his clothes in his room, or milking a goat in his courtyard. He was accessible to all and at all times. He visited the sick and was full of sympathy for all. Unlimited was his benevolence and generosity, and so was his anxious care for the welfare of the community. Despite innumerable presents which from all quarters unceasingly poured in for him, he left very little behind, and even that he regarded as state property."

The Prophet of Islam has the unique distinction of carrying out his teachings into practice, thus demonstrating the fact that they are practicable and can be acted upon, if only one has the will. There have been leaders who read homilies and ser-

mons to others, or propounded impractical and idealistic theories, but they themselves have not acted upon them. One who has not experienced success and failure in life cannot be a model to others. Adversity and prosperity are necessary for the revelation of different moral qualities.

As the Prophet was to be a perfect model for the mankind, God ordained that he should pass through diverse situations. Thus he was the head of state, a statesman, a warrior, a general, a law-giver, a judge, a conqueror, an orphan, a persecuted fugitive, a tradesman, a friend, a son, a father, a husband, and a neighbour. We may follow any walk in life, we may face any contingency, nonetheless we would always find something in the words and deeds of Muhammad for our guidance; we shall find there a light to show us the right way, when we may be groping in darkness.

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As an example, forgiveness requires certain conditions to exercise it, in absence of which no one can fairly claim to have demonstrated it. The mere fact that a person has preached it, will not by itself be a proof that the person so preaching it, possesses it as well unless he gets an opportunity to exercise it. Jesus on the cross prayed forgiveness for his enemies. It showed his noble nature, but he was not then in a position to demonstrate it. He could neither conquer his enemies, nor were they beseeching him for mercy. Whereas Prophet Muhammad demonstrated it to the fullest extent at the time of the conquest of Mecca. His enemies had been conquered, and Mecca, the stronghold of his enemies was at his mercy. He would have been justified in sentencing his implacable enemies to death, as they had given him or his followers no quarter, and who had forced him to leave his hometown and seek refuge in Medina. Many of the Hebrew Prophets had meted out very severe punishment to their enemies. Ramchandra and Krishna, the prophets and gods of Hindus, had meted out ruthless treatment to their enemies. In the case of Muhammad, when at last his enemies appeared before him, he asked what did they expect at his hands. Knowing his merciful nature they cried out:

"We want the same treatment as was meted

out by Joseph to his brothers."

Thereupon he said,

"There shall be no reproach against you this day. You are free."

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History fails to record a similar instance to this unparalleled act of forgiveness on the part of the Prophet.

It is laid down in the Holy Quran :

"For the love of Allah give away your wealth in freeing your enemies whom you have captured in war."

In this verse the Holy Quran has taught how to 'love your enemies' in a practical way ; and the Prophet of Islam was the first to act upon this injunction.

Before the advent of the Prophet of Islam, there existed a number of creeds, but they were essentially of one character, which consisted of prayers, hymns, ceremonials and offerings as their chief object, while sacrifice was to propitiate the Divine anger. But in Islam there is a new conception of religion, and it emphasises a mode of life in accordance with things in nature. It lays down a definite code of life. While there are prescribed ways of prayers, but the main emphasis is laid on the edification of man. It is stated in the Holy Quran :

"It is not righteousness that you turn your faces towards the East and West ; but righteousness is this, that we should believe in Allah, and the Last Day, and the angels and the Book and the Prophets ; and give away wealth out of love for Him, to the near of kin and orphans and the needy and way-farers and the beggars and for the captives : and keep up prayers and give Zakat ; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and the steadfast in time of war ; it is these who have proved truthful and it is these who are God-fearing."
(2 : 178)

These verses make a distinction between a formal and practical piety, it sets forth the essence of religion, which is faith in God, and goodwill towards men.

Let us summarise the salient points of the teachings of the Prophet of Islam and their demonstration in practice in his own life ; and it will be then that we shall be in a po tion to realise that he was the greatest benefactor of mankind.

It is an undisputed fact that it was the Prophet of Islam who taught and established monotheism in its present form. He emphasised that Allah had no father or any son, and no one could be associated with Him in any way.

It was the Prophet who declared that human nature was essentially good and free from any taint of evil. He declared sin was acquired as a result of some evil action and was not a heritage.

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The Quran lays down that human nature was capable of unlimited progress, but with inclination to degradation as well ; man can attain the highest stage of good, but can go to the lowest of the low, and the purpose of religion was to work out the former and check the latter.

In the Quran great stress is laid on the oneness of humanity which is a natural sequel to the unity of God. It says :

> "And people are naught but a single nation but they disagree. (10 : 19)
>
> All people are a single nation; so Allah raised prophets (among all) bearing good news and giving warning, and He revealed the Book with truth." (2 : 213)

It was a principle of action worked out in all its details in the revelations and practice of the Prophet. The division of humanity into tribes and families was recognised, but the object of this division was also the ultimate unification of humanity.

> "O You men ! We have created you of a male and a female, and made you tribes and families

that you may know each other." (49 : 13)

"And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours ; surely there are signs in this for the learned." (30 : 22)

Thus no matter where they lived or whatever language they spoke, or whatever the colour of their skin was, they were all recognised as one family, all enjoying equally the benefits of nature.

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It was not that these nice principles were enunciated and left as an ideal. The Prophet carried them out in actual practice, which was a very difficult task. At the time of his advent, the Arabs had a very strong race and colour prejudice, and a still greater language prejudice. Thus non-Arabs were called *Ajam* which signified that they were mute and did not know how to express themselves well. The Arabs regarded themselves as a supereme race. The Negroes were looked down and were recognised as slaves. The first task of the Prophet was to eradicate this prejudice of race, colour and language from the minds of the Arabs. The congregational prayers five times a day was the first step in this direction. Among the first Muslims there were members of the noblest Quraish families as well as a large number of Negro slaves. In the mosque and in the company of the Prophet no difference of status was recognised. They mingled freely on terms of perfect equality on all other occasions as well. A Negro slave, Hazrat Bilal was chosen by the Prophet to call *Adhan* (call for prayer) in his mosque.

It is specially laid down in the Quran that no one was to be honoured simply because he belonged to a particular race or family, spoke a particular language, or had a particular colour; the honour was due to him who excelled in piety:

The Holy Quran says :

"O you men! We have created you of a male and a female, and made you tribes and families that you may know one another ; the most honourable of you with Allah is the one among you who has the

greatest regard for piety." (49:13)

In actual practice the Prophet of Islam preached, in a thousand varied ways, universal love and brotherhood.

> "How do you think God will know you when you are in His presence—by your love of your children, of your kin, of your neighbours, of your fellow creatures. Do you wish to approach the Lord? Love His creatures, love for them what you love for yourself, reject for them what yeu reject for yourself, do unto them what you wish to be done unto you."[7]

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Thus it was for the first time in history that universal brotherhood of man in the world was proclaimed and put into practice. Christ had such a desire, but it remained only a dream and the history of Christiandom has never shown a spirit of universal brotherhood.

Freedom of conscience was recognised and it was proclaimed that there was no compulsion in religion. The Prophet laid down that every one is responsible only to God for his beliefs, and no one is entitled to persecute another for the sake of conscience. He said people will not be punished for their disbelief or wrong belief in this life, but in the life after death.

Full freedom of worship and conscience was allowed to Christians and Zoroastrians by the Prophet, which shows how he carried out his teachings into actual practice.

In the course of his letter to Farrukh b. Shakhsan, head of a fire temple the Prophet says :

> "This is my letter : verily upon him (i.e. Farrukh b. Shakhsan) is the protection of God, also upon his sons, with regard to their lives, property in the lands in which they live, plains or hills; as well as freedom of use of the wells and pastures which they possess. They must not be treated unjustly or oppressed. Zoroastrians are entirely free in their possession of fire temples as well as the landed and other property attached to the latter. No one should

> restrict them in the use of rich dress, the use of stirrups, construction of buildings or stables, performing burials, or observing anything in their religion or sects. They must be treated better than all other (non-Muslims) peopels under protection."[8]

A similar charter was granted by Hazrat Ali to the head of a Zoroastrian temple in Persia in terms very nearly the same as granted by the Prophet.[9]

In the charter granted to the Christians of Najran after pledging them their security of lives, religion and property, the Prophet laid down :

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> "There shall be no interference with (the practice of) their faith or their observances ; nor any change in their right or privileges; no bishop shall be removed from his bishopric; nor any monk from his monastery, nor any priest from his priesthood, and they shall continue to enjoy everything, great and small, as heretofore; no image or cross shall be destroyed : they shall not oppress nor be oppressed: they shall not practise the right of blood-vengeance as in the Days of Ignorance : no tithes shall be levied from them nor shall they be required to furnish provision for the troops."[10]

Dr. Mangana has discovered a later charter granted by Muktafi, Caliph of Baghdad to the Nestorian church, which appoints the Nestorian Patriarch guaranteeing their life, property and their customs and protecting the churches and monastries in very much the same terms as granted by the Holy Prophet.

About this Dr. Mangana says :

> "The charcter was written in the twelfth century, but the Caliph who granted it states that he is following in the steps of the first four Caliphs after the Prophet, and copying the model of all the Abbasid Caliphs, his predecessors. The praise-worthy key-note of tolerance that runs through

it is therefore that of all the Muslim Caliphs and not one of them only. This is best illustrated by the memorable sentence of the Nestorian Patriarch Isho' Yahb III (A.D, 650-660), 'The Arabs to whom God has given at this time the government of the world.....do not persecute the Christian religion; on the contrary, they favour it, honour our priests and saints of the Lord, and confer benefits on churches and monastries."[11]

The Prophet's generosity even towards his enemies stands unrivalled, Meccans who had subjected him and his followers to the most horrible tortures and persecution, were not only given a general amnesty at the time of the conquest of Mecca, but were let off without even a rebuke. Twenty long years of persecution and warfare were forgiven. Even a critic like Sir William Muir says :

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> "The magnanimity with which Muhammad treated a people who had so long hated and rejected him is worthy of all admiration."[12]

History fails to record another instance of such a magnanimous generosity of inveterate enemies who had killed innocent men, women, and children and who had done their best to kill the Prophet and annihilate the Muslims. This was a praiseworthy demonstra- of that noble precept 'Love thine enemies'. At the time of the conquest of Mecca the prisoners of war were set free without any ransom. It was only in the case of the prisoners of Badr that a ransom was demanded ; after that, hundreds of prisoners and in one case, in the battele with Hawazin, as many as six thousand were released without any ransom whatsoever. He never kept anybody in slavery. As soon as he got a slave, he set him free.

Sir Zafrullah Khan thus sums up the life work of the Prophet :

> "In short, the whole of the Holy Prophet's life—every thought, every motion, every action, his very being—was devoted to God in the effort to seek closer communion with Him. This is clearly affirmed by Divine testimony : "Say ? My prayer and sacrifice and my life and my death

are all for Allah, the Lord of the worlds. He has no associate. So am I commanded, and I am the first of those who submit wholly to Him (6 : 163-164). Such was the Prophet in the eyes of man and in the estimation of God.

"God has proclaimed "Allah sends down His blessings on the Prophet, and His angels constantly invoke His blessings on him ; do you, O believers, also invoke Allah's blessings upon the Prophet and offer him the salutation of peace." (333 : 57)

"In obedience to this command, all through the centuries Muslims have constantly prayed for, and invoked Allah's blessing upon the Prophet."[13]

The Charter of Peace

At the end of the tenth year of Hijra, the Prophet set out to perform the pilgrimage to Mecca. At this occasion there was a gathering of 1,24,000 Pilgrims who had come from all parts of the country. It was a gladdening sight for the Prophet to see on all sides hosts of devoted friends who recognised him both as their temporal as well as spiritual head. On this occasion, the Prophet announced that he had received the following revelation from God :

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"This day I have perfected your religion for you and completed My favour on you and have chosen Islam as your religion." (5 : 4)

From this it became evident to the Prophet that the perfection of religion meant his approaching end. In a memorable last Friday sermon he enjoined the sacredness of life, and of domestic obligations thus :

"Ye people ! Hearken to my words ; for I know not whether, after this year, I shall ever be amongst you again.

"Your lives and property are sacred and inviolable amongst one another until the end of time. Let those present take this message to those who are absent. You are about to meet your Lord

Who will call you to account for your deeds. "This day all sums of interest are remitted (exploitaion forbidden). This day the retaliation for all murders committed in the Days of Ignorance is cancelled." (war as a means of settling disputes ended)

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"Ye poeple ! You have rights over your wives and so have they over you.....They are the trust of Allah in your hands. So you must treat them well." (Domestic equality)

"And your slaves! See that you feed them with such food as you eat yourselves, and clothe them with the stuff you wear. And if they commit a fault which you are not inclined to forgive, then, sell them, for they are the servants of God, and are not to be tormented." (Social and economic equality).

"O People ! Listen to what I say and take it to heart. You must know that every Muslim is the brother of another Muslim. You are all equal, that is you enjoy equal rights and have similar obligations. You are all members of one common brotherhood. None of you can claim any privilege or superiority over any other. An Arab is not to be preferred to a non-Arab, nor is a non-Arab to be preferred to an Arab." (Classless society and Human fraternity).

"It is forbidden for any of you to take from his brother save what the latter should willingly give. So do not tyrannise over your people that is, do not usurp their rights." (Coercion disallowed)

He ends his speech thus :

"Verily, I have fulfilled my mission. I have left amongst you—a plain command, the Book of God, and manifest ordinance—which, if ye hold fast, ye shall never go astray."

Then looking up to heaven he said,

> "O Lord! I have delivered my message and discharged my Ministry." Yea, cried all people crowding around him, "Yea, verily thou hast," "O Lord! I beseech Thee bear Thou witness unto it." [14]

One cannot help exclaiming, What a glorious mission, and what a glorious accomplishment!

Even a short study of the principles enunciated in the above sermon and which were carried into practice by the Prophet in his life time, will be enough to show that if they are enforced they will lead the harassed world of today towards an establishment of universal peace for which the peoples of the world are hankering after. The Prophet of Islam did not only preach abstract principles as so many others had done before him, but he practised what he preached, and enforced what he practised. His appeal was not confined to peoples in Arabia, but was meant for the world at large. The State established by him was not run by people with supernatural powers, but by those who, to start with, were brought up in superstitions, but who were later on converted into highly cultured persons burning with a zeal to uplift humanity.

Domestic Equality

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As a result of the teachings of the Prophet of Islam and the reforms instituted by him a marked improvement took place in the position of women. It was he who enforced as one of the essential teachings of his creed "respect for women". She acts, if sui juris, in all matters which relate to herself and her property in her own individual right, without the intervention of husband or father. She can sue and be sued in her own name. All the privileges which belong to her as a woman and a wife are secured to her, not as a matter of courtesy but by the actual text in the Quran.

Mr. Amir Ali has very aptly remarked:

> "But the Teacher who in an age when no country, no system, no community gave any right to woman, maiden or married, mother or wife, who, in a country where the birth of a daughter was considered as a calamity, secured to

the sex rights which are only unwillingly and under pressure being conceded to them by the civilised nations in the twentieth century, deserves the gratitude of humanity. If Muhammad had done nothing more, his claim to be a benefactor of mankind would have been indisputable. Even under the laws as they stand at present in the pages of the legists, the legal position of Moslem females may be said to compare favourably with that of European women."[15]

His direction to his followers in his last sermon that women have rights over their husbands, establishes domestic equality.

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Social and Economic Equality

One of the oldest of human institutions, slavery, has been practised from pre-historic times by social groups ranging culturally from primitive to the most advanced. Even today slavery exists in many parts of the world.

It is well-known that Aristotle held slavery to be necessary and natural, and, under just conditions beneficial to both parties.

In the time of the Pharaohs of Egypt, the palaces and rich household included slaves among the domestics. Among the Romans slavery was more deeprooted and flourishing. In the last two centuries of the Republic (2nd and 1st centuries B.C.) there were flourishing slave markets in Eastern Mediterranean where Roman dealers purchased Syrian, Jewish, Greek and Egyptain slaves for re-sale in Rome—very many of them were highly educated and skilled persons. Slaves made captive in military campaigns in Germany, Gaul, were usually a rougher lot, who were employed as field labourers. Slavery in Rome and Greece, and in ancient world was considered as a part of natural order. The status of slaves is thus described in Encyclopaedia Britannica:

"By the original Roman law the master was clothed with absolute dominion over the slave, extending to power of life and death, which is not suprising when we consider the nature of

patria potestas. The slave could not possess property of any kind ; whatever he acquired was legally his master's. He was, however, in practice, permitted to enjoy and accumulate chance earnings and savings, or a share in what he produced, under the name of *peculum*.....The union of a male and famale slave had not the legal character of a marriage ; it was a cohabitation merely, which was tolerated, and might be terminated at will, by the master; a slave was therefore,, not capable of the crime of adultery....."[16]

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The Hebrews recognised two forms of slavery. The Israelites slaves were those who were given in bondage as a result of punishment for some crime or for the payment of debts. They were entitled to their liberty after six years. But foreign slaves possessed no such rights. Theirs was a lot of unmitigated hardship and perpetual drudgery. Christianity, as a system did not either prohibit slavery or enunciated any principles for the mitigation of the evil. Excepting some remaks on the disobedience of slaves and a general advice to masters to give servants their due, the teachings of Jesus Christ contian no express dissapproval of slavery. The Church itself held slaves, and recognised both its lawfulness and usefulness.

Slave trade appears to have obtained the sanction of the Pope. Lady Southern writes in her book called the Gambia :

"On the other side of the reckoning there is, however, the fact that the advent of the Portugese was a calamity for Africa. It was Prince Henry's men who first brought back slaves from Africa to Europe, in the first instance from Morocco and later from West Coast. The first negroes brought to Europe were presented to the Pope, who set his seal of approval on the traffic in human beings as a means of saving souls. Thus the foundations were laid of the trade that brought untold suffereings to hundreds of thousands of men and women, deprived them of their birth right, depopulated West Africa and perpetrated a

crime against humanity only equalled in our time by the mass murder of Jews by the Germans and by the concentration camps and forced labour of present day Soviet Russia." KHILAFAT LIBRARY

Viewed in this background and the conditions prevailing at the time of the advent of the Prophet of Islam, his injunction :

"And as to your slaves, see that ye feed them as ye feed yourselevs and clothe them as ye clothe yourselves," Is a beacon light for the establishment of a society of social and economic equality.

The Rt. Hon'ble Mr. Amir Ali has rightly declared :

"In the moral rules laid down for the treatment of those then in bondage, the Arabian Teacher did not prescricbe the reciprocal duties of master and slave in the one-sided manner so often visible in other creeds. With a deeper and truer knowledge of human nature, he saw that it was not so needful to lay down the duties the weak owe to the strong, as those the strong owe to the weak. In Islam no discredit is attached to the status of slavery. It is an accident, and not, as in the civil law and patristic Christianity, "a constitution of nature". Zaid, the freedman of the Prophet, was often entrusted with the command of troops, and the noblest captians served under him without demur; and his son 'Osama was honoured with the leadership of the expedition sent by Abu Bakr against the Greeks. Kutb-ud-din, the first King of Delhi, and the true founder, therefore, of the Musalman empire in India, was a slave. The slavery which was allowed in Islam had, in fact, nothing in common with that which was in Christendom until recent times, or with American slavery until the holy war of 1865 put an end to that curse." [17]

Under Quranic law the term 'slave' applied to those who were made captives in a bona fide struggle, in self-defence, but

who had a right to purchase their freedom or were enjoined to be freed by their captors.

It must be a matter of disgrace and shame that slavery exists in some of the so-called Muslim states even today. In a moving passage Mr. Amir Ali has thus appealed to the conscience of those Muslims who allowed slavery thus:

> "The day is come when the voice which proclaimed liberty, equality, and universal brotherhood among all mankind should be heard with fresh vigour acquired from the spiritual existence and spiritual pervasion of fourteen centuries. It remains for the Moslems to show the falseness of the aspersions cast on the memory of the great and noble Prophet by proclaiming in explicit terms that slavery is reprobated by their faith and discountenanced by their code."[18]

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Classless Society and Human Equality

Before the advent of the Prophet of Islam the condition of the masses in all the then-known countries was very miserable. They had no civil rights or any political privileges. They were the monopoly of the rich and the rulers. The peasants were regarded as serfs and all their goods and chattels belonged to the owner of the land, and could be bought and sold with the land which they cultivated, or belonged to the person of the landlord and were transferred from one owner to another. They could not leave their lands without his permission. A serf could not acquire any property, either in land or goods.

The sufferings of the Negroes in the Southern States of North America before the War of Emancipation, the cruelties practised by the Soudanese slave-lifters, give us some idea of the condition of the slaves under Christian domination at the time when Islam was first promulgated, and until the close of the fifteenth century.

As described above the Holy Prophet of Islam laid great stress on the oneness of humanity and taught universal brotherhood.

The Holy Quran says:

> "The believers are but brethren, therefore make peace between your brethren and be careful of your duty

to Allah that mercy may be on you. O you who believe! Let not one people laugh at anothr people, perchance they may be better than they O you men! Surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable of you with Allah is the one who is the most righteous among you." (49: 11. 12, 14)

It was through this teaching of universal brotherhood that Islam succeeded in establishing a classless society, and thus helped in creating conditions which help to avoid conflict among different strata of society. But it should be noted that by classless society is not meant equal shares, but equitable shares and equal opportunities. It recognises the difference among people, but they are those which are found on account of different capacities and abilities of the individuals forming the society. The aim of Islam is to make the differences between rich and poor as small as possible. Among other things it prohibits usuary so as not to make poor still poorer and the rich to get richer. Further Islam forbids the hoarding of wealth. It would like wealth to remain in circulation so as to be of help to the society at large. Another way of relief provided for the poor is by way of *zakat*. The payment of this poor tax is obligatory in Islam. It is laid down in the Quran:

"And keep up prayer and pay the *zakat* and offer to Allah a goodly gift." (73:20)

At another place it is said :

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"Only he shall visit the mosques of Allah who believes in Allah and the last day and keeps up prayer and pays the *zakat* and fears none but Allah." (٩:18)

Zakat is to be collected by the state or where there is no Muslim state, by the community, itself.

About this Maulvi Muhammad Ali says :

"To Islam is due the credit of not only solving the wealth problem, but at the same time developing the higher sentiments and building up character, on which alone can be laid the foundations of a lasting civilisation for the human race. The rigid

laws of Bolshevism, which gave the body sufficient to live on, are killing the higher sentiments of human sympathy and love, qualities which not only make life worth living but lacking which humanity must degenerate into worst barbarism. Islam accomplishes both objects by its institution of charity, which goes under the name of zakat or poor rate. Every possessor of wealth in the Islamic Commonwealth is required to contribute annually one fortieth of his wealth to a common fund, which is managed by the state, or by the Muslim community where there is no Muslim state, and this fund is utilized by the state or community for the amelioration of the condition of the poor. Zakat, therefore, acts not only as a levelling influeuce, but also as a means of developing the higher sentiments of man, the sentiments of love and sympathy towards his fellow-men; while the rigid system of state ownership and equality of distribution helps to kill man's higher instincts."[19]

To prevent the concentration of wealth in a few hands, Islam reformed the rules of inheritance. It makes females a co-sharer with the males, and divides the property of the deceased among his heirs on a democratic basis, instead of giving everything to the eldest son, as is done by the law of primogeniture. By fixing shares of relatives in one another's property after death, Islam cemented the mutual relationship and at the same time imposed an effective check on the cencentration of wealth in any family.

When the communist leaders secured power in Russia, they tried to put their teachings into practice. They could contrive nothing better than the destruction of family to prevent the growth of wealth in a particular section of the society. But very soon they realised that the wholesale abrogation of the family and private property had put a breaking strain not only on certain psychic traits but on certain human and cultural values. An attempt was therefore, made in 1945 to alter the law of inheritance and rehabilitate the family. The *Statesman* of Calcutta dated the 26th March, 1945, gives a concise account of these changes. It says:

"A new Soviet inheritance law has been promulgated by the Presidium of the Supreme Soviet of the U.S.S.R. which is designed to protect personal property and owners' right and at the same time strengthen family ties. This significant development is described as being part of a general system of measures of the Soviet State at protecting the rights of citizens.....

"Previous laws limited possible heirs of testaments to a direct descendent or adopted descendent, husband or wife and needy dependents. The new law broadens this to include parents, brothers and sisters and introduces a new procedure for the distribution of willed property, giving precedence to immediate relatives. It permits a person to bequeth property to one or several heirs as well as to public organisations, but a testator may not deprive his minor children or jobless heirs of their rightful portion. In the absence of defined legal heirs a testator may leave his porperty to anyone he designs."

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What a vindication of the Islamic principles by the greatest revolutionary movement of the modern time which has been forced to amend the principles on the lines indicated in the Quran As described above the Holy Prophet of Islam laid great sterss on the oneness of humanity and taught universal brotherhood.

"That which Islam had almost exclusively in view was to inculcate in mankind the principles of divine unity and human equality as preached by the Prophet. So long as the central doctrine of the unity of God and the message of the Prophet is recognised and accepted, Islam allows the widest latitude to the human conscience. Consequently whenever the Muslim missionary-soldier made his appearance, he was hailed by the down-trodden masses and the persecuted heretics as the harbinger of freedom and emancipation from a galling bondage. Islam brought to them practical equality

in the eye of the law, and fixity of taxation."[20]

Islam has established a universal brotherhood by doing away with any distinction of race, creed, ruler or subject. In the field or in the guest chamber, in the tent, in the mosque, or in the market, all mix freely. The first Muazzan, (the one who calls for prayer) a devoted adherent and an esteemed disciple, was a Negro slave. In many Christian countries, although compelled by circumstances, laws have been passed giving the Negros civic rights, but the pride of race and colour acknowledges no equality, and even in the house of God a strict separation is observed. A glaring example is that of the Negroes in the United States of America. Although civic rights and equality have been acknowledged in theory, in the Southern States segregation is practised in spite of the fact that the Supreme Court has ruled that segregation is against the Constitution.

Only recently it was a strange sight to see a Governor of one of the Southern States of U.S.A, picketing the entrance of a university in person along with his police to debar two Negro students from entering the university for their admission in accordance with the ruling of the Supreme court, and in defiance of the order of the President of America, Mr. Kennedy, who had sent federal troops to enforce his order. Thus when the federal and provincial troops under the Governor himself were facing each other and a tense situation had been created, the Assistant Attorney General approached the Governor to desist from thawarting the admission of the two Negro students, and showed an order of the President incorporating the Provincial Auxiliary police into federal force. The Governor, thereupon realised the futility of opposition and withdrew under protest. The two Negro students were then admitted into the university.

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The Negroes of the U.S.A. hitherto deprived of their elementary rights though given by the Constitution of U.S.A. are conscious of their self-respect and dignity and are up in arms to assert themselves and end segregation. It is an irony of fate that even at this late stage in the U.S.A., the self-styled champion of freedom and equality, there is so much colour bar and denial of human rights to its Negro citizens, who have been living in the country for centuries.

Contrast with this the rapid spread of Islam in Nigeria and other parts of Africa mainly because Islam has stressed the universal brotherhood and does not favour colour bar. Thus Sir Thomas Arnold writes :

> "The progress of Islam in Nigeria has no doubt been materially advanced by this absence of any feeling of repulsion towards the Negro—indead Islam seems never to have treated the Negro as an inferior, as has been unhappily too often the case in Christendom."[21]

Richard Pattee in *St. Anthony's Messenger*, a Catholic magazine, writes in its March number of 1958 :

> "The Pope has also expressed his anxiety that beset the propagation of Christianity in that part of the world." (viz. Africa)

A Swiss newspaper "*Appenseller Sontagsblatt*" dated May 13, 1961, says :

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"Church circles are constantly drawing attention to the growing danger from Islam which is threatening Christianity in Africa. The executive secretary of the Anglican Lambeth Conference, Bishop Stephen Bayne, said last week in a speech in London that the greatest danger for Christians in Africa came from that direction. He maintained that Muslim missionaries knew how to adapt themselves to the tradition and customs of Africa much better than the Christian missionaries, and they preached an absolute monotheism to which the Africans showed themselves generally to be receptive.

"Similarly the Archbishop of Capetown, Mr. J. M. Burns, said in a speech in London that Christianity was being increasingly rejected in South Africa as a tutelage of the West. The church was being openly attacked, and there was no doubt that the newly awakening Islamic powers were behind these attacks which were

increasing the number of Africans themselves."

In The *World Christian Digest* June, 1961, it is stated :

"It is when you come to Nigeria that the feel and power of Islam impress you most. The land of Yoruba people which welcomed Christianity a hundred years ago now appears to be opening its doors to Islam. According to Dr. Parrinder, who has given a detailed investigation to the problem, there are in the great Yoruba city of Ibadan alone some six hundred mosques of one sort or another. In the north of Nigeria, after gallant and devoted Christian service, the power of Islam is unshaken..."

"In the areas which, up to the last year, were French West Africa and in Sierra Leone and Western Nigeria, it is said that Islam progresses ten times more rapidly than Christianity. Why ? I believe the chief reason is that, Islam is a "communal" religion, and that is the spirit of Africa. We have presented Christianity as an individualistic religion to which you make your response and go your own way. Africa goes "together" and the Islamic "brotherhood" offers that deep, satisfying sense of belonging". Barriers of race and colour are not there in Islam and the "White man" is not dominant."

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It goes on to say :

"The struggle for the Soul of Africa is moving into a new tempo. In Britain we have too easily assumed that, given time, Africa would gradually become Christian. But there is a graduality in modern Africa. The acids of modernity, the claims of secularism, the growth of urbanisation, and the clash of world on world are there.

"I think there is a big question mark over the future of Christianity in Africa and the answer will come from within the life of Africa itself,

for only African Christianity can serve and save Christianity in Africa."

Owing to the rapid success attained by Islam it was said by the critics of Islam that it was due to force of arms. But the historical facts show there was no compulsion by the Muslims. The real cause is given by the historian, Professor Toynbee :

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"One may perhaps guess that in Africa the winning religion will be one that has the spiritual power to overcome the divisions between nations and races ; and in this point Islam has an advantage which it has already profited. The sense of fraternity is strong enough in Islam to make Muslims of different races willing to inter-marry ; and intermarriage is the touchstone of genuine brotherhood. When Asians or North African Muslim missionaries convert Africans in the great region of Sahra, what emerges is a single Muslim community. When Western Christian missionaries convert Africans, what emerges is, all too often, a couple of separate communities, each Christian, but one white and the other, black.

"This is, unfortunately, the rule in Christendom and the one outstanding exception to it proves its validity. The Spanish speaking and Portugues speaking Christian peoples seem to be as free from race-feeling as the Muslims are. In Mexico and in Brazil there are many races but a single nation, and it is probably no accident that the Spanish and Portuguese Christians should display this Muslim virtue. It looks as if it were a heritage from their Muslim past. Spain and Portugal were under Muslim rule for many centuries.

"So long as this virtue is the monopoly of Islam in the greater part of Tropical Africa, Islam is going to increase there and Christianity is going to decrease. The moral for Christianity is that

it should reform its practice to bring this into accord with its principles. For, in principle, Christianity, no less than Islam, is a religion for all mankind—religion that makes no distinction either of persons or of races.

"The future lies with whatever religion or religions can create the spiritual brotherhood that is mankind's need today. Communism claims to be a sovereign unifier ; Islam has been proving itself to be a unifier in Africa ; Christianity could play the same role if it could bring itself to live up to its principles. Nationalism, however, stands for division, not for unity, so Nationalism has no future. It may destroy mankind and bury itself in the ruins, but it can do no more than that.

"In the Atomic Age we have to choose between two extremes. If we are not to destroy ourselves we have to learn to live as a single united human family embracing all mankind without exception. In Africa, we can see mankind in epitome. Of all the continents Africa may be the first that will give us clue to our destiny."[22]

Unless it is recognised that mankind are equally creatures and servants of God and they must seek the pleasure of God, a sense of true brotherhood cannot be created or sustained. The Holy Quran says :

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"Hold fast, all together, by the rope of Allah, and be not divided, and remember the favour of Allah, which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became as brothers ; and you were on the brink of a pit of fire, and He saved you from it. Thus does Allah explain to you His commandments, that you may be rightly guided. (30 : 104)

After demonstrating and establishing equality in his life time, the Holy Prophet enjoined in his last sermon:

> "You are all brothers and are all equal. None of you can claim any privilege or any superiority over any other. An Arab is not to be preferred to a non-Arab, nor is a non-Arab to be preferred to an Arab."

Is there any other better way of establishing human equality and a classless society ? If the German leaders of the two world wars had not imagined that theirs was a superior race and entitled to rule over the world, the world would not have witnessed two devastating wars.

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No wonder Count Keyserling says that the formative power of Islam is based on democracy. He says:

> "I am continuously exercised by the problem, whence Islam derives its formative power which seems so much greater than that of all other religions. Reflection upon the extreme democratic nature of Mohammadan communities has given me at last today, unless I am mistaken, the right clue to the problem. The democracy of Islam explains its power of attraction..."[23]

Prevention of War

The Prophet of Islam appeared among a people who were used to shedding of blood at the slightest provocation and were engaged in internecine quarrels, he taught purity and truth, charity, and love of one's kind.

> "It shall be an expiation with God," he said to them, "when one shall drop his right of retaliation. He who shall mediate between men for a good purpose shall be the gainer thereby, but the mediator for evil shall reap the fruit of his evil mediation." (4 : 85)

Further it is laid down that Muslims should work for peace. (2 : 209)

The Prophet and his followers demonstrated this by bearing with patience and dignity the terrible persecution which they suffered at the hands of their enemies for ten long years at Mecca.

They never defied the authorities or their rules and conventions. When, at last, the persecution became unbearable, rather than provoke a civil war, he advised his followers to seek asylum in the state of Euthopia; and later on he himself with his followers migrated to Medina. But even here the enemies of Islam gave him no peace and he was attacked. At that time to the Muslims self-defence had become a question of self-preservation, when they must either submit to annihilation or fight when they were attacked. It was at this stage that permission was given to the Muslims to fight in self-defence. The Holy Quran says :

> "Permission to fight is granted to those against whom war is made, because they have been wronged—Allah indeed has power to help them—to those who have been driven out of their homes unjustly only because they said 'our Lord is Allah'!; those who, if we establish them on earth will observe prayer and pay the zakat, and enjoin good and forbid evil. If Allah did not repel aggression by means of those who fight it, there would surely have been demolished cloisters and churches and synogogues and mosques, wherein the name of Allah is oft commemorated. Allah will surely help those who help Him. Allah is indeed Powerful, Mighty, With Allah rests the final issue of all affairs." (22 : 40-42)

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Fighting is permissible only to repel or halt aggression. But even in the course of such fighting, Muslims are not allowed to be aggressor.

> "Fight in the cause of Allah against those who fight you, but do not transgress. Surely Allah loves not transgressors." (2 : 19)

Every emphasis is laid down that war should only be undertaken as a last resort and even then it is laid down that if the enemy wants to sue for peace, they should stop fighting, for

> "Allah is Most Forgiving and Merciful." (2:193)

Again it is said that when freedom from persecution is secured, fighting should be brought to an end.

> "Fight them until there is no persecution, and religion is freely professed for Allah. If they desist, then, remember, no hostility is allowed except against the aggressors." (2 : 194)

Whenever war becomes inevitable it must be fought according to these directives. But it should not be inferred from this that there cannot be war under other circumstances. It may be that in order to stop aggression or to preserve peace, or for the preservation of the state, it may become necessary to fight. Whenever any such contingency arises the aforesaid condition must be observed.

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Then again very clear instructions have been given in the Holy Quran how to effect a peaceful settlement and adjust differences between the Muslim states in case they fail to settle them by negotiations and peaceful means. It is laid down in the Holy Quran :

> "And if two parties of the believers quarrel, make peace between them but if one of them acts wrongfully towards the other, fight that which acts worngfully until it returns to God's command; if it returns, make peace between them with justice and act equitably ; for God loves those who act equitably." (49:9-10)

Although in these verses the Muslim states are referred to, as it was on them and them only that the directions and injunctions of the Holy Quran were binding, the principles enunciated therein can be equally followed by all the goverments—Muslims and non-Muslims alike. From these verses it is clear that on the failure of the Muslim dissenting states to settle their differences amicably it becomes the duty of the other Muslim states to intervene and try to settle them through their good offices. But even if that fails, then to offer fair and just terms for the solution of the points in dispute. If any party refuses to accept them, then it is incumbent on the neutral states to combine and adopt such measures including war as may be necessary to compel the dissenting state to accept it, in order to prevent a general breach of peace. The arbitrating states are advised not to bring or

discuss the matters unconnected with those in dispute. They should confine themselves strictly with the dispute or difference between the patties. It is furtner laid down that the arbitrators should not at this stage, raise unconnected matters like indemnity or compensation for any action which had become necessary for the enforcement of the settlement. It is also vital that in trying to arbitrate the arbitrators should not take advantage of the situation and seek an advantage for themselves.

Having taught universal brotherhood and stating that all men are equal and there is no one who can claim superiority on account of colour, race, or creed, coupled with the aforesaid directions how to enforce peace, Islam has thus enunciated in what way spiritual and worldly democracy can be established and war avoided. It should serve as a beacon light to the present generation which is standing on the brink of a precipice of one of the greatest disasters which can befell it. The present world is torn with intensive economic, social and political forces and is in danger of being exterminated by the very appalling forces of destruction which it is creating in its mad race for world-domination. It is evident that unless it acts upon the directions clearly laid down in the Holy Quran, the impending clash between the communistic and non-communistic blocks, or between the haves and have-nots will bring about such ruin and destruction as has never happened before.

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Throughout the ages, perhaps, there never was time when prophets, philosophers, sages, and thinkers have not spoken about the necessity of establishing peace and amity and condemned war as a means of settling disputes. The difference has been over the practical means to establish it. To a conqueror it appeared that the best means was to defeat his enemies and enforce his will. The liberty of the opponents was never of the slightest importance in their estimation. Thus Alexander the Great established a kind of peace in the territories which he conquered. Then came the Romans who conquered many countries and enforced peace in their domain. Then came the establishment of the supremacy of the Pope who tried to establish peace by his spiritual authorlty. But the decline of his authority and the establishment of independent states in the Middle Ages still more complicated the problem.

Then followed a period of religious wars and the problem of establishing peace remained a laudable object to be attained, In the midst of the clash of national sovereingty and the religious wars the teachings of the Holy Prophet of Islam were overlooked and ignored.

In the seventeenth century Grotius tried to create international law, and subsequent attempts were made in the eighteenth and nineteenth centuries to create and maintain a Concert of Europe. But as this movement was confined to governments and lacked popular support, nothing came out of it.

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Then came the catastrophic tragedy of the First WorldWar (1914—18). The havoc and destruction caused to human life and property was such that there was an overwhelming popular demand that some method should be devised to prevent the renewal of war. It was so universal and irresistible that within a few weeks after the opening of the Peace Conference of Paris in January 1916, unanimous agreement had been reached in the text of the Covenant of the League of Nations. But to the disappointment of its well-wishers the Laugue was finally unable to fulfil the hopes of its founders. Nonetheless its creation was an event of importance in the history of international relations.

The chief reason for the failure of the League of Nations was the absence of any effective sanction to enforce its decisions. It was thus wanting in one of the cardinal devices suggested by the Holy Quran that on the failure of the dissenting states to settle their differences amicably, it became the duty of the other states to intervene and try to settle them through their good offices failing which they were to adopt such measures, including war, as may be necessary to compel the dissenting states to accept their just award.

Under Article 21 all the member states were bound to submit all serious disputes to peaceful settlement or to inquiry by the Council and were in no case to resort to war. The chief method to enforce the decision was by economic sanctions. Under Article 16 all members promised to join in common action against any other which made war in violation of the covenant; this action was in the form of economic sanctions, i.e. the breaking off of all economic

and other intercourse with the Covenant-breaking state, and if, this were not enough, of military intervention. It also empowered the Council to expel a member who violated the Covenant.

The failure of the Senate to ratify the Convention of The League of Nations prevented the U.S.A. from becoming its member. Thus there was no possibility of collective security as embodied in the Covenant; that is the certainty of a complete economic boycott which, it was confidently expected, would be enough to deter even the most aggressive power to try to settle its dispute by armed attack.

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The knowledge that the world's most powerful nation would not take action to enforce the sanctions robbed that part of the Covenant of its main terrors for the aggressor and destroyed, in consequence, the confidence that other members could place in it.

Thus when the League was called upon to take action against Japan for its aggression against China in 1931, it was found wanting, although many of the smaller members of the League, and the pro-League opinion everywhere, called for the strict application of the Covenant an economic boycott of Japan.

Again in October 1935, Mussolini invaded Euthopia, after rejecting all efforts to dissuade him from aggression which he was openly planning. By the following summer he had occupied and annexed the whole country in spite of the economic sanctions enforced against him in execution of the Covenant. From this defeat, the League was not destined to recover.

In the swift succession of crises—the Spanish civil war, Japan's invasion of China, the annexations of Austria, Czechoslovakia and Albania—reference to the League was either a mere formality or else omitted. When World War II broke out in September, 1939, no appeal of any sort was made to Geneva.

When, in the last years of the war, the Allied leaders began to make plans for the future international organisation, they rejected any idea of reviving the Covenant ; and that instrument was still nominally in force when the United Nations began to function in October 1945. Six months later the Assembly met in Geneva for the last time.

The powers and functions entrusted to the League by many

treaties were transferred to the new organisation, which also inherited its material possessions, including the Palais de Nations ; and on April 19, 1946 the existence of the League was formally ended.

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If this occasion could not but be a melancholy one to all who had believed in the principles of the Covenant, their regret concerned past mistakes and misfortunes; in regard to the future, they could still hope that the United Nations would pursue the same aims with better success. The provisions of the Charter were intended to correct and complete what seemed to be the imperfection of the Covenant. But it remained true that in its purposes and principles, institutions and its methods, the new organisation followed in nearly every point, the precedent of the old.[24]

An attempt has been made in the Charter of the United Nations to provide more effective measures for the maintenance of international peace and security. By its terms, the primary responsibility for their observance is placed upon the Security Council. At San Francisco Conference the basic assumption underlying the United Nations as an international security organisation was that there would be co-operation among the permanent members of the Security Council namely—The Republic of China, France, the Union of Soviet Socialist Republics, the United Kingdom of Great Britain and Northern Ireland, the United States of America. It was for this reason that it was provided that substantive decisions of the council could be taken only with the concurrence of the permanent members, The growing rift between the Soviet Union and the Western powers after 1945 resulted in frequent use of the veto, which seriously reduced the effectiveness of the Security Council in the discharge of its primary responsibility. As a result, there was an increasing tendency on the part of members to seek security through collective self-defence arrangements, like Nato, concluded under article 51 of the Charter, and, so far as United Nations' action was concerned, to look to the General Assembly to assume responsibilities in this field. The procedure for the pacific settlement of disputes is laid down in articles 33-51. The more important articles are :

> *Article 41 :* "The Security Council may decide what measures not involving the use of armed force

are to be employed to give effect to its decisions, and it may call upon the Members of the United Nations to apply such measures. These may include complete or partial interruption of economic relations and of rail, air, postal, telegraphic, radio and other means of communications, and the severance of diplomatic relations."

Article 42 : "Should the Security Council consider that measures provided for in Article 41, would be inadequate or have proved to be inadequate, it may take such action by air, sea, or land forces as may be necessary to maintain or restore international peace and security. Such action may include demonstrations, blockade and other operations by air, sea, or land forces of the Members of the United Nations."

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Article 43 : "All Members of the United Nations, in order to contribute to the mainteance of international peace and security, undertake to make available to the Security Council, on its call and in accordance with a special agreement or agreements, armed forces, assistance, and facilities, including rights of passage, necessary for the purpose of maintaining international peace and security.....".

From this it can be said that better provisions have been made in the United Nations Charter than were there in the Covenant of the League of Nations. But as the spirit of co-operation and mutual trust is still wanting in the big Powers of the world, the United Nations is not as effective as the peoples of the world hoped. The failure of members of the United Nations to pay their share for the operations underataken by it at the time of Suez crisis and Congo, has resulted in depleting its financial resources and it is now facing a very serious crisis indeed.

Then again the failure of the nations to act upon the principle of universal brotherhood as practised by the Holy Pro-

phet of Islam is another source of weakness of this Organisation. Professor Murray has significantly observed :

> "The principle that will solve the problem of war is not Democracy, but Internationalism, or if that word seems to imply a lack of proper devotion to one's own country, let us say it is not Democracy nor yet Internationalism but Brotherhood. We need the growth of brotherhood within each nation, and brotherhood between the nations also."[25]

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The Bishop of Winchester also emphasises the importance of the idea of brotherood for the maintenance of general peace. He says :

> "For never before have the issues been at once simple and clear and yet so grandoise ; never have antagonistic opportunist ideals been so discredited ; never before has the way been so clearly revealed down which humanity might drive, delayed only by its own blind follies and grievous faults, towards the goal of a human brotherhood, existing to give fullest expression to the life in humanity, and to bring its variety of gifts and product to the wealth and beauty which Unity secures."[26]

We thus see that the world in its quest of world peace, after groping in the dark, is coming to realise the truth of the teachings of the Prophet of Islam ; and unless the United Nations adopts the course laid out by him for securing such a peace, it can never succeed in establishing it.

One cannot do better than to conclude in the eloquent words of Mr. Amir Ali about the work of the Prophet of Islam. He says :

> "His life is the noblest record of a work nobly and faithfully performed. He infused vitality into a dormant people ; he consolidated a congeries of

warring tribes into a nation inspired into action with the hope of everlasting life ; he concentrated into a focus all the fragmentary and broken lights which had ever fallen on the heart of man. Such was his work, and he performed it with an enthusiasm and fervour which admitted no compromise, conceived no halting ; with indomitable courage which brooked no resistance, and no fear of consequences ; with a singleness of purpose which thought of no self. The religion of divine unity preached on the shores of Galilee had given place to the worship of an incarnate God ; the old worship of a female deity had revived among those who professed the creed of the Master of Nazareth. The Recluse of Hira, the unlettered philosopher—born among a nation of unyielding idolators—impressed ineffaceably the Unity of God and the equality of men upon the minds of the nations who once heard his voice. His "democratic thunder" was the signal for the uprise of the human intellect against the tyranny of priests and rulers. In "that world of wrangling creeds and oppressive institutions", when the human soul was crushed under the weight of unintelligible dogmas, and the human body trampled under the tyranny of vested interests, he broke down the barriers of caste and exclusive privileges. He swept away with his breath the cobwebs which self interest had woven in the path of man to God. He abolished all exclusiveness in man's relations to his Creator. The unlettered Prophet, whose message was for the masses, proclaimed the value of knowledge and learning. By the Pen, men's works are recorded. By the Pen, man is to be judged. The Pen is the ultimate arbiter of human actions in the sight of the Lord. His persistent and unvarying appeal to reason and to the ethical

faculty of mankind,....."his thoroughly democratic conception of divine government, the—universality of his religious ideal, his simple humanity" all serve to differentiate him from his predecessors. "all affliate him " says the author of Oriental Religions, "With the modern world." His life and work are not wrapt in mystery. No fairy tales has been woven round his personality."[27]

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